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Most of the above-mentioned defects are nothing more than the inseparable accompaniment of a detailed piece of research. Presumably, they will keep this book from being read by the general public or indeed by any who are not fairly well grounded in Spanish history. For the investigator in kindred fields, however, and for the lecturer in Spanish history, Dr. Klein's volume is invaluable.

CHARLES E. CHAPMAN.

*Ceylon and the Portuguese, 1505-1658.* By P. E. PIERIS, Litt.D., assisted by R. B. NAISH, B.A. (Tellippalai: American Ceylon Mission Press. 1920. Pp. x, 290, vii. Rs. 3.50.)

THIS work retells in more popular form the story already given to the public in the author's learned volumes on Ceylon, that public having been primarily the Ceylonese. It was a laudable thought to present the original material in a shape more intelligible to the English reader, omitting the minuteness of detail which would not interest the general public. The present volume, then, contains the gist of the earlier larger one, and it may be said at once that it is a very readable and reliable account of the activities of the Portuguese for the century and a half during which they were in Ceylon. It is preceded by a short sketch of the history of that fair but unfortunate isle from the time when Rama invaded it, as related in the Iliad of India, to that of the embassy to Rome, the repression of heresy by royal decree in the third century (the Buddhists of history are not so tolerant as those of fiction), and the invasions from the continent, as late as the twelfth century (they had begun a thousand years before).

Vasco da Gama sailed in a vessel of 120 tons to exploit India in 1498 and seven years later the first "Viceroy of India" set out from the Tagus and with incredible speed got possession of Singhalese trade and of the country as well, through the simple expedient of sending de Sousa ashore to tell the king that the Portuguese had come to protect them from their enemies and would like to be well paid for it. The king of Ceylon was grateful and promised the strangers the equivalent of seventy thousand kilos of cinnamon a year on condition that they should guard his coasts from all external enemies. Although the Hindus have fables touching on the eager desire of carnivora to persuade herbivora to be protected by friendly claw and fang, the Singhalese welcomed their guardian guests and even permitted them to erect a stone monument to commemorate the occasion, which still mendaciously states that the Portuguese arrived in 1501 (instead of Nov., 1505). However, busied with other matters, the invaders for some time left the Singhalese to themselves, and when they returned they found the island practically under Moorish influence. The inhabitants, roused by these new protectors, attacked the Portuguese, who promptly drove off the rabble and "erected a small fort". Negotiations were

resumed; to the cinnamon, the king added an annual allowance of rubies and elephants for defending his coasts. The rest was not easy but inevitable. The Portuguese became unpopular (propagation of their religion helped at first to make them so), were attacked, used firearms effectively, got the upper hand, and "friendly relations were reestablished". By taking sides in native quarrels, the Portuguese became holders of the balance of power between native rivals, and Francis Xavier arrived in 1542 to complete their influence. Whole villages were baptized daily and, as converts were made exempt from tribute, the true faith waxed mightily. No scruple of honor interfered with the breaking of promises made to native authorities; avarice and lust turned Portuguese gentlemen into procurers and callous spectators of suffering. So the sad story goes on, till at last the Hollanders ousted the Portuguese in 1658.

Customs and usages are picturesquely if adventitiously described in this admirable little history and many facts not generally known are noted: for example, that though the Buddhists ignore caste, only the highest-caste men could become priests, and that serpents and cattle are divided into castes. The "caste of a cobra" exceeds even Brahmanical ideas.

E. WASHBURN HOPKINS.

*La Réforme en Italie.* Par E. RODOCANACHI. Deuxième Partie.  
(Paris: Picard. 1921. 10 fr.)

IN Count Rodocanachi's second volume, one looks naturally to see how he has fulfilled the promise of the first (which was "to set forth the various reasons which brought about the disappearance of Protestantism in Italy"), and how, having steered away from a biographical method, he is going to avoid the geographical in a country where the movement can hardly be made to seem homogeneous. He is still avoiding familiar phrases which indicate a confessional bent, for he has not called this second part the "Counter-Reform", though that would be the obvious title, treating as it does the condemnation at the Council of Trent of the doctrine of justification by faith, and the repression of the revolt in the Church based on that doctrine, together with the actuation of a programme of reform in discipline, which, according to the preface of the author in the first part, accomplished the real purpose of the reformers in Italy. Unluckily the author has not distinguished between what may be called the indigenous reform, which was indeed rather on discipline than on dogmas, and the influence of the Lutheran and Calvinistic movements, which, especially in the north, gave the reform in Italy a different character, one more particularly doctrinal; and the first part, devoted to the doctrinal reform, seems to give the lie to the thesis laid down in the preface.

In this second part, the attempt is made to follow a strictly chrono-